THE AMERICAN COLLEGE MAGAZINE

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most—feels the noblest—acts the best."

—Bailey.

Issued in September and March by
The American College, Madura, South India.

Annual Subscription Eight Annas.

Printed at the A. M. Lenox Press, Pasumalai.

1918

CONTENTS.

			Page.
Picture—Science Hall ...	...	...	
Editorials:—			
The Principal's Foreword	...	...	1
Plans and Purposes of the Magazine		...	5
Original Articles:—			
By-ways of Knowledge	...	...	8
The Patriot-Priest of Florence ...		...	28
Selected Article:—			
The Dignity of Labour	...	...	33
The Old Boys' Association	...	...	38
Reminiscences—A. Eddy	...	...	40
College News and Notes	...	...	41
Athletics	...	...	45
College Activities ...	...	...	48–55
Obituary—P. C. Chacko	...	...	56
Our Exchanges ...	...	...	57

SCIENCE HALL

The American College Magazine

Vol. I SEPTEMBER, 1918 No. 1

EDITORIALS

THE PRINCIPAL'S FOREWARD.

THE American College is glad to find in a College Magazine a means of communication between ourselves and the outside world.

In the great world outside are many with whom we wish to keep on terms of friendship. There are the fathers and mothers of our students; noble, brave self-sacrificing men and women, many of them making pathetic sacrifices that their sons may have the advantages of a College education.

Then there are the Alumni of the College, the "old boys," whose presence graced our halls in years gone by, and who are now out in the great world, "doing their bit" in the world's work and helping to make the world a better place to live in.

There are others too whom we are glad to claim as friends though they may never have been directly connected with the College. Some of them have given us the money that has made possible our splendid buildings and equipment, and our staff of teachers. Others may not

have given us money, but have been interested in our work, and have given us their prayers and good wishes. To all these we wish to say how grateful we are. To all our friends we send greetings, and a hearty invitation to come and see us whenever possible.

To those to whom this may come who do not know the American College in Madura and the work which it is doing, we are glad of this opportunity to tell you of our purposes, and our ideals.

Our College like every other College has ideals and beliefs which we seek to make incarnate in living men.

We Believe in God.

We believe in God as the greatest fact in the universe, the greatest determining force in the progress of the human race. We believe in right personal relationship with Him as the most vital thing for personal well-being.

We therefore seek to give questions of religion (that is questions of right personal relationship with God and man) a prominent place in our daily programme. We seek to cultivate reverence for things sacred, a spirit of obedience to the Divine will of God, a spirit of self-sacrifice and sympathy with every human being.

We Believe in Men.

We believe in the innate goodness of men, and in the supreme worth of the individual, whatever his rank or class or caste.

We therefore believe in Democracy, for as John Dewey says, " Democracy inevitably carries with it increased respect for the individual as an individual, greater freedom, independence and initiative in conduct and thought, and a correspondingly increased demand for fraternal regard and for self-imposed and voluntarily borne responsibility."

In government the American College is democratic rather than autocratic. Both teachers and students have a part in shaping the policy and work of the College and in maintaining discipline.

In matters of discipline the purpose of the College is not so much to rule the students as to help them to rule, themselves.

The social life of the College is also democratic. Fellowship,—yes, more, a spirit of comradeship between members of different social classes, and also between teachers and students, is our ideal.

The atmosphere of the class room is also democratic. We believe that the lecture system borrowed largely from German Universities in which the teacher proclaims *ex cathedra* what the students are to believe as truth and write down word for word in their note books is not the best method. Rather we seek to make our classes in considerable part open forums where each member of the class is encouraged to bring some contribution to the general theme, and where no one's opinion is accepted merely on authority.

The German idea is that students should speak in the class only when called on by the teacher. The teacher dominates everything. That is not our ideal. We encourage the students to ask question and to do independent thinking, seeking however to guide his thought processes on rational lines, and insisting that he must be sure that his data are true.

We remember however that the liberty of democracy is far from being license to do as one pleases. Democracy while in one aspect perhaps the freest, in another aspect is the severest form of Government. Less than any other form does it permit the natural man to do as he pleases.

We Believe in India.

We believe in the greatness of its past. We believe also in the still greater greatness of its future.

While we call our College "The American College," we are in no way trying to Americanize India. We believe the destiny of India is to be best realized not by imitation of any foreign country but by evolution along her own national lines, taking from other countries such suggestions as she can incorporate and make her own. To-day the National Spirit of India runs high. The hearts of the people are aglow with a patriotic fervour not known in the past. The morning star of hope shines bright in the sky. All this is prophetic of great things.

We Believe in Ourselves.

We believe in the unselfish desire of the Christian men and women of America to render a real service to India through our College.

We believe that our College is a useful factor in creating and maintaining international good will and mutual understanding between the people of America and the people of India.

We Believe in the Inestimable worth of sound Scholarship.

There is the utmost necessity to-day for fact as the basis of thinking, for logical processes of thought leading to rational conclusions based on fact. The thinking classes create the ideas by which the unthinking classes live. The entire life of any people, political, social, religious, is built around ideas. These ideas conceived in the brain of the thinker soon begin to take shape in the daily lives of the unthinking populace.

The thinkers of Germany, Nietsche and a few others, laid the intellectual foundation of Modern Germany. As

Stanley Jones says, "They thought Germany into ravishing Belgium, into calling treaties scraps of paper, into the use of the murderous submarine, into being an outlaw among nations. They thought Europe into catastrophe."

Lloyd George in England and President Wilson in the United States are also thinkers. They have ideas. They see things. Their ideas are being taken up by the educated classes in all countries of the world except Germany and her allies, and educated men are repeating them over and over again, interpreting them until they will some day become the ideas by which the world will be guided.

India too has had its thinkers, its great men who in the days past thought out the ideas by which India still lives. Every where in all countries there is a philosophy of life that underlies all the actions of life, and gives the reason therefore, "Change the philosophy of life and you change the facts of life. You change the philosophy when you change the philosopher. The Key Man in any situation is the man who thinks." "The older order changeth, giving place to the new." What is to be the new order—when the welter and strife are over, the roar of the cannon stilled?—It will be what the thinking man makes it.

The American College is here in Madura to train the young men of India to think and to think right; to act and to act rationally and righteously.

W. M. Zumbro.

PLANS AND PURPOSES OF THE MAGAZINE.

FOR several years we have been talking about and planning for a real, live college magazine. As far back as September 1914 the matter was discussed at some length, but it was decided not to take any definite action at that time. The project was still kept in mind, and we

all felt that before very long we must have an American College Magazine. It was left for the Short Term 1918 to take definite action, and provide means for the starting of a school paper. At the regular faculty meeting of the college, March 22, 1918, it was resolved to have a College Magazine. The following committee was elected to consider the matter and report:—

Messrs. A. J. Saunders,
N. R. Kedari Rao,
Joseph Franco.

At the next staff meeting this committee presented its report, which, with some modifications is as follows:—

1. That a College Magazine be attempted this year.

2. The Magazine shall be conducted by a Board of Editors consisting of an Editor-in-chief, two associate editors from the staff to be elected annually by the staff at the last meeting of the college year, and a student editor to be elected annually from the B.A. classes during the third week of the Long Term.

3. The name of the Magazine shall be—

The American College Magazine.

4. The following recommendation may be amended in the future, but to start with there shall be two issues yearly during the college year—

The 1st of September, and
The 1st of February.

5. Annual subscription to be annas 8, or annas 4 per copy. The first issue however will be largely in the nature of a gift from the college to the present student body, and to a few of our many kind friends. Please accept this presentation copy as an expression of the college's deep interest in you, its thankfulness for your past services to the institution, and its prayer that you, both students and friends, will become permanent sub-

scribers to the magazine, and loyal supporters of the American College.

6. Arrangement of Materials:—

(1) Editorials—dealing with important matters of present interest.

(2) Articles—original, from a teacher, student, or friend of the college. Short selected articles. The Principal's Report.

(3) Old Boys' Association—notes and news of former students. Occasional articles. Doings of the association.

(4) College news. Class work. Athletics. Activities.

(5) Announcements.

(6) Our Exchanges.

(7) Recent Publications.

7. The following were elected to the Board of Editors for this year:—

Editor-in-Chief—Mr. A. J. Saunders.

Associate Editors—Messrs. N. R. Kedari Rao,
P. C. Chacho.

Business Manager—Mr. L. Curtis Guise.

Student Editor—Mr. K. Raja Ram Row, 4th class.

In first meetings it is always customary to shake hands, to extend welcomes, to become acquainted, and to wish one another health, wealth and success. In this first issue of our college paper we are glad to make the acquaintance of our large and growing family of students, and our interested and loyal friends both in India and America, through the printed page; we trust that our mere acquaintance now will grow before long into the strongest friendship, and we sincerely hope that the magazine may render a real service to the work of

the college. That is the purpose we have in mind. We hope that the magazine will print from time to time articles of real interest and worth. But even more important than that we shall try to make our paper a medium of information to the present students, and a centre of exchange for our Old Boys. We wish that the Old Boys' Association may become a real living organisation, and we would like our former students to keep in touch with one another through the pages of the college paper.

These then are our plans and purposes for the magazine. Let us stand shoulder to shoulder and work together; we seek to serve you, will you support us? Let us have common interests and an unswerving loyalty to our institution; let us develop an *esprit de corps*, which may be seen and felt upon the athletic field, in the class room, and in after life. May it be said of us—he is an American College man, he stands for honour, loyalty, and all the highest things in life.

THE EDITOR.

ORIGINAL ARTICLES.

BY-WAYS OF KNOWLEDGE.*

WE all know what "Highways" and "By-ways" are. They are terms of every-day use, indicating two similar and yet different kinds of roads. In former times when travelling was not as safe nor as convenient as it is in these modern days, the principal roads were raised above the level of the country through which they ran partly for greater safety and partly because such form of construction lent itself to better preservation of the roads. Other, and less important, roads and pathways came to be

* Reprint by kind permission of the Madras Christian College Magazine.

known as "By-ways," the name being applied at first only to those roads which were nearly parallel to the highways, but less secure, and often less direct. The word "by" is still in use in England in much the same sense; for instance in speaking of elections to Parliament, those elections which occur during sessions of Parliament, to fill vacancies caused by death or resignation, are called "By-election," because they are made at other than the regular times for such elections, and are in a sense supplementary to the regular paths which leads to parliamentary honours. The word is also used in manufactures to indicate the secondary products—the "by-products"—which are made from the waste in the processes involved in manufacture. The aniline dyes of commerce, the buttons on our coats, the steel pens which the schoolboys will insist on calling "nibs," the printer's ink of which we see so much, all these, in one line or another, are "by-products." So "by-ways" are the less important and often less direct pathways which lead into the interior and often to the most intensely interesting parts of a country, away from the principal cities and haunts of men.

If we speak of the regular avenues of learning, such as schools and colleges and universities, as the *highways* of knowledge, in the same way we may speak of other opportunities for acquiring knowledge as the *by-ways* of knowledge, and it is with this meaning that I have chosen the phrase. In these days when education is within the reach of a far larger number than it used to be, and when the highways of learning may almost be said to run past every man's door, every one who can is setting out upon them. Some will travel further than others—on and on until they reach a wide outlook; others will find the way more arduous than they expected, and narrow

means or limited capacity will turn them aside from going far along the royal roads. The sadness of it is, that like many travellers they seem to think that there are no roads except these high roads. But there are others, and they are many, and they lead to many places well worth seeing. In fact, one may say with truth that no man who has never left the highways of knowledge really knows all that is worth knowing about any subject or any region of thought, any more than it can be said of the traveller who never goes off the highways of travel that he knows all that is worth knowing of the lands or regions through which he passes. The city is explained by the country, and no man who knows the city only can boast that he knows the life of the people—he only knows a small part of it. He who has gone more or less hastily through a given region may know its outward characteristics, may know that it is a manufacturing rather than an agricultural district, or that it is a land for herds and cattle rather than for industrial pursuits, but what is such knowledge in comparison with his who has gone in and out among the by-ways seen the people in their homes, learned their language and understood their ways of thought? In the same way a man may learn what the schools and colleges and universities have to teach, and yet know very little of the subjects through which their curriculum has conducted him. For instance, a man may study History for years, yet know almost nothing about the commonest facts in the life of the peoples of whom he has read. He may have studied Natural History, and yet know almost nothing about the commonest facts in the life of the people of whom he has read. He may have studied Natural History, and yet know next to nothing more than he has learned from books, while the wealth of life in nature is all about him. He may have learned the

outline facts of Geology, yet know nothing of the commonest rocks and minerals that lie along the roads and under the hedges of his native place.

This is so everywhere, but if the whole truth were told it is more true of a land like this wherein the highways of learning are thought of far too much as merely highways to a competency, or at least to a livelihood. The Matriculation, F.A., and B.A., examinations are only mile-stones set along the highways, to indicate the progress made. They do not indicate anything whatever as to a man's real culture of mind. They predicate a certain definite amount of book-knowledge acquired in a certain regular way. They do not furnish any evidence that the possessors know how to use any of their five senses except those of sight and hearing, and of these they only testify to the training of the eye to distinguish letters and of the ear to distinguish ideas suggested by the forms of letters in various combinations. All the other senses, touch and taste and smell, avenues through which more than half of man's sensations come to him, are left almost absolutely untrained and the training of the eye which is limited to the forms of letters is very nearly atrophied in he process. And of the faculties, memory, and to a very slight degree judgment, are the only ones that receive any training while those which are by far the most valuable in life, *viz.*, observation and reflection, go wholly untrained. The present system of education may be the best that can be devised to produce certain results, but it is not ideal at all nor adapted to produce those results which are in the truest sense educational. Most of the results are extremely superficial and find their severest condemnation in that they do not train the eye to see, nor the ear to hear, those things that are to be seen and heard in nature. Nor has the system of education any help from the home, for

where the mother is herself ignorant how shall the earliest training of the child receive that attention which it can only receive in the home ?

All results of observation are not, of course, equally valuable, but the training of the faculty of observation is of the highest importance. Many a man who thinks himself a man of observation really knows how to observe only in certain directions. Many a man who observes very keenly things that affect his personal comfort has no eye to observe other things. Not only do the commonest things of daily life pass without our observation, but many of the most valuable lessons which might be acquired through a habit of observation, go unlearned for lack of the habit. We read in the biography of Henry Drummond that apart from the regular teaching of his classes in Glasgow University, where the natural sciences were his department of work, he regularly conducted what he used to call "Ignorance Examinations," in order to call the attention of his students to the common facts of nature, and help them to form habits of observation. They consisted of papers containing questions such as these: What use do the leaves of a plant serve ? What makes a leaf fall ? What is the use of a flower ? What makes the sea salt ? How many legs has a fly ? What colour are the stars ? What happens chemically, first, in striking, and second, in burning, a sulphur match ? Each paper was treated as if anonymous ; no marks were given for answers but the papers were reviewed before the whole class, and thus students received a healthy knowledge of their ignorance, and were taught to observe with greater care the things that they learned, and to fix their knowledge through habits of constant and careful observation of the facts in nature.

Most teachers are content to teach only what the book

in hand presents, and most learners are content with what is forced upon their attention. To such the highways of knowledge are quite wide enough, and the by-ways have no attraction. But it is not so with all. In spite of poor methods of teaching, and imperfect systems of education, there are many who really get a thirst for knowledge, and who having followed the highways as far as possible for them still find a happy opportunity for gratifying their desire for knowledge along some by-way. There are many of these happy people, who find in such pursuits a real and lasting enjoyment. Others may call them "faddists," but such gentle nicknames do no harm, and certainly turn no one back who knows the pleasure of having trodden such delightful ways, and found such delightful results. Some call these pursuits "avocations" to distinguish them from the ordinary vocation. It little matters what we call them. By some persons they are much more seriously undertaken than by others.

No man who claims to be educated at all, ought to go through life contented with the stock of knowledge which he accumulated during the course of study followed in youth and early manhood. Surely the windows of the mind should not be allowed to grow stiff on rusted hinges much less become shut entirely to the light that is on all nature and on all the world of life and thought. To allow such a course is to stultify one's best possibilities, and to go through life a good deal more than half blind. The by-ways of knowledge stand open to all, and amazing opportunities for mental culture, and for large increase of intellectual life. It is to an outline sketch of some of these by-ways, and to some remarks on how best to avail oneself of what they offer, that I invite attention. Among the treasures that life has brought to me, I count the results of such study among the most valuable. Life

does not and cannot in the nature of things bring to all any large accumulation of wealth, but within the reach of everyone lie intellectual resources that make the mere accumulation of wealth a very sordid matter in comparison. Wealth of learning is in the category of those possessions that "moth and rust do not corrupt, and that thieves do not break through and steal;" it adds length of days and brings no burdens of care, while it sweetens and beautifies and enriches the noblest and best within man's nature.

In speaking of the various by-paths that offer attractions, I will classify them in three divisions—those which lead to information in regard to Man, such as History, Ethnology, Numismatics, Languages, Folk-lore and still others; those that cultivate a knowledge of Animate Nature, such as Ornithology, Zoology, Conchology; and those that lead on to knowledge of Inanimate Nature, such as Mineralogy, Botany, and Meteorology. Perhaps the list seems a long one, but the names of branches of study that I have omitted would make a longer list than I have given. The range suggested is certainly wide enough to offer something to many different types of mind. Look a little more in detail at those that I have suggested, and see if there is not here a field for most profitable and attractive study.

History is the record of what man has been, and what man has done. Its record is not completed with a permanent memorial of deeds of war and changes of dynasty, and rise and fall of nations. Its object is to make the past live again and pass in panoramic picture before our eyes, and teach us what to imitate and what to avoid, what to perpetuate and what to discountenance. Nothing that has to do with any sphere or form of human action is foreign to its purpose. The Past holds firmly in its grasp information of the greatest value. The musty records

of many a dead language, the graven lines on many an ancient monument, the clear cut images and legends on many a coin of gold or silver or bronze, contain the intimations of a life that once was as full as our own to-day, and that life has passed almost completely out of human observation. That life has left its mark in various ways upon the life that we are living, but the form and colour and glow of its reality have passed away. Now and again some scrap of record long lost comes to light, and we catch a glimpse of some reality in that long-forgotten life, some touch of nature, some human sympathy, some deep joy or sorrow and we claim our kindship, and treasure the scrap as a priceless gem. The Egypt Exploration Fund once unearthed certain bits of papyri, dealing with the every-day life of Greeks once resident as merchants in Upper Egypt—receipts, letters, legal petitions, contracts, wills, etc. which show how very similar the ordinary procedure and methods of every-day thought of those ancient Greeks nearly two thousand years ago were to our own to-day. Many a fine touch of nature has found voice from some old mummy wrapping. Many an old long-buried palm-leaf scrap has given us a peep at some household concern, some love-affair, some doctor's prescription for ear-ache, some complaint of domestic unhappiness, that prove the whole world kin.

Into the making of history goes, in one form or another, everything that can add even the slightest detail of life. As man has appeared and disappeared again, down the long avenue of time, his dress, his speech, his thought, his home, his daily occupations, his treasures, his books, his pictures, his customs—all these and many other details have imprinted themselves in some form or other, and history's task is to gather them all up from a thousand and one sources, and set them out in order that

those who will may see. But history's task is at the best but imperfectly done. The imagination, too, has its part to play, and tireless pursuit alone can render to imagination the details with which to work. The bare outline of dates and facts is spread out before us in the books that we have read and studied in the schools. But we have studied ill if we have not acquired some taste for more and fuller knowledge. Take any bare fact or date, say, the fact that Alexander the Great invaded India, or the date of Alexander's death, B.C. 323—what does the bare fact, or date, suggest? Very little indeed to most people. But if you will, you may turn your steps along the by-ways of knowledge, and glean and gather, till from collateral sources of information you will be able to clothe the bare facts with much that is of the largest interest.

It is by just such tireless, patient search that histories like that of Wheeler, on this very subject of Alexander's invasion of India, are produced. To such men as Professor Wheeler, Alexander's personality stands out as distinct as that of any man of the present day. Looking everywhere for knowledge he gathers knowledge till Alexander becomes a living person, and he can see him, his traits of character, his power of will, his foibles and his whims, his methods and his thought, and see his camp and army of mail-clad men, and splendid horses, and watch with breathless interest the fearful phalanx dashing forward to battle or after battle the campfires and the gleams that dart from shield and spear, and the mailed forms of sentinels that go and come in shadows. And when once we have brought these things to life before the mind's eye, the fact or date with which we started becomes like a window through which we see spread out before us the life of Alexander's time; and far away like receding ranges of hills lie other times, and we begin at

length to see how this is but a part of a far larger picture, and how History is a picture of *all* life that ever was, and how our life is part and parcel of that wondrous whole.

We may wander along the by-path of Numismatics, and we shall find to-day traces left by Alexander, and Menander, and the kings of Bactria and the Guptas, and the flowers of Ghanjis Khan, and Akbar, and Arungzeb, and almost, every monarch that has ever conquered or ruled in India. Some woman at the well, some traveller on a journey, some child at play, some miser in his fear, some spendthrift at his folly, handled these little bits of what was then current coin, and slipping from the fingers that then passed them lovingly or lightly they have lain waiting for us to see in them something of what life was in the long-gone years. The bazaars of every town can open to us vistas of history such as we have no idea of till we set ourselves to see them. It is not given to all men to dig up treasures of equal rarity and value, but it is open to all to dig up what they can. Numismatics has more than once been the means through which man has recovered what seemed hopelessly lost. After Alexander's invasion, for instancé, when direct Greek supervision and authority had been withdrawn beyond the Oxus, there came a period of which history knew almost absolutely no fact. Greek historians were silent. It seemed as if all trace had been lost. But Cunningham and others went over the ground and dug into the earth and ransacked the bazaars, and hunted up old monuments, and studied what they found, made out the new alphabets and read the inscriptions, till word by word, and often literally letter by letter,. they unlocked the dark chamber and brought to the light its treasures. By patient study and investigation, by putting together this and that, and

by comparing what they learned with monuments and allusions that had before been unmeaning, they brought to life whole generations of kings and priests and merchants. It was the work of years, but it was worth all the toil.

In a small way, too, others have accomplished their share. In the Madura District, and in our own time, there has been discovered evidence before unknown of a dynasty of kings who lived somewhere in this District, and who coined in silver and copper, but of whom nothing was known till these coins were found, collated and deciphered. Except a single allusion in a Mohammadan historian of the fifteenth century, to the effect that viceroys were sent from Delhi to the extreme south of the peninsula, no knowledge remained of any Mohammadan power so far south at that time. But from these coins we have read the names of nearly a dozen kings who felt themselves so safe at such a distance as to set up for themselves and to coin in their own names. The extent of their dominions is fairly inferred from the distribution of the coins. Their faith, degree of civilisation, independent spirit, and many other things have come to light through records that had lain hid for centuries. So we know very little of the Roman commerce that was once an extensive influence in Southern India, except what we have learned from coins found in the district. The Romans had a mint in Madura and coined copper coins which are found nowhere else in the world except in Madura District, showing conclusively that they were coined for a local trade too small in its details to call for silver or for gold coins, while the finding of gold and silver coined in Rome and Constantinople proves that the trade had wider relations than those of a merely local colony. The coins of every Roman Emperor for seven

or eight hundred years have been found in one metal or another in one part of Southern India.

But I must not give disproportionate importance to one by-path, where so many invite our attention. The study or collection of coins is fascinating, but perhaps not more so than the study of Language, or the study of Folk-lore. One has interest for one, another for another, but all are valuable as gathering up the materials from which History is made.

The studies which suggest themselves under the theme of Language are naturally divided into two classes—one, the study of language as form, and the other of language as literature or thought. The two are intimately related, of course, but not to be confused with one another. Each has a large field wherein one may conduct extended study. Language as living speech has wonderful attractions as a field of study. The origin of language, the development of different groups of languages, remarkable instances of migration in language, the sources of increase in vocabulary, the uses and abuses of idiom and slang, the true and false methods of acquiring languages, the influence of the dead languages upon the modern languages—all these and many more come to mind at once as by-ways of knowledge that are within easy reach, and offer valuable results. One has but to make his choice and make as much or as little out of it as he may. The mental training is itself a valuable result, and the pleasure of such study cannot easily be over-estimated. Every one who professes to be an educated man ought to know something at least of some language besides his native tongue. The great trouble heretofore has been that wrong methods of study have made the student of language waste much valuable time, which with better methods might have been made more productive.

There have been great improvements made in this direction since the developments of modern science and the extension of modern commerce have brought men into closer communication with each other, and required for large success in any line a wider knowledge of various languages. All the modern languages may now be acquired with a reasonable expenditure of leisure moments, and at slight expense in money. Here in India almost every man does know something of more than one language, and many of the languages are so intimately related that a little study would open the door to a comparative knowledge of several languages.

When one looks at the objective side of language and thinks of all that literature holds stored and waiting for the individual mind to explore, the field stretches as wide as man's thought has found expression. Thoughts of wisdom in philosophy, thoughts of beauty in verse, of high aspiration, of poignant sorrow, of hope and fear—these, and a thousand other forms of thought, wait to enrich the mind and make life more and larger than we yet have known. The literature of the past needs to be put within the reach of common men, and perhaps you may serve your day and generation by endeavour in this line. The thoughts of life as it flows on in our own home, in our own neighbourhood, are thoughts worth recording in literary forms. Here, too, come in all the charming studies of Mythology and Folk-lore. Here come in all the range of children's thoughts, and old men's dreams. One of the most fascinating books that I have read in many years was a book by Prof. Cox on the Mythology of the East, showing the common origin of most of the myths that now are found in far remote regions of the East and West and North and South. A wonderful breadth of reading that man must have gone

through to gather the facts on which his results were founded.

In our own homes, and at our own doors, is a field for study as rarely followed as it is beautiful. I was deeply interested some years ago to find little girls singing one moonlight night their own version of the old, old fancy of the Man in the Moon. *Ammani, Ammani, Sithappa paar,......Sithappa Nilava, yengangai pokureer? Mun yedukka pokerain. Sithappa, Nilavai, mun yennathukku? Sitti seyua. Sithappa, Nilavai, sitti yennathukku? Kaus poda. Sithappa, Nilavai, Kasu yennathukku? Vedu vanga. Sithappa, Nilavai, Vedu yennathukku*—and so on through a long list of imaginary questions and answers. It was like a revelation to me. All of childhood's fancies finding expression in songs that are essentially the same the wide world over! Do we realise the wealth of material that lies within our reach? I suppose that children's fears are just as real as their fancies of the Man in the Moon. What shape do their fears take? do they think of the objects of nature, the animals and insects, under exaggerated forms? These are things that thousands of people would like to know. And so with the queer alliterative phrases such as *Aina, meena, mina, mo,* that English children say over and over with different conclusions each time. Do the little ones in Tamil homes come by similar inheritances? And children's ways of pulling a petal at a time from some flower and counting up to see who their lover is to be, and all the nonsense rhymes about Jack and Jill and Mother Hubbard and her dog, and children's antiphonal songs like the *Mappillai parttu*—all these things are life, and literature is life crystallized in forms of beauty, whether the form be prose or verse. There is a wide range for study and for observation, and for reflection here.

All this is but a beginning. There are still the spheres of Animate and Inanimate Nature, which open a thousand by-ways of knowledge. I will mention in particular only one of the various lines of study under each of these great divisions.

In all the wide range of animate life, and in all the many departments of investigation which cover that wide field, perhaps there is none more fascinating than the study of bird-life. It is everywhere in evidence. Its wide diversity in form, in colour of plumage, in song-notes, in nesting habits, and in other ways, makes it attractive, and at the same time it costs nothing in actual outlay of money to cultivate more or less of acquaintance with it. A little observation, even, will firmly fix in the mind many peculiarities of birds which we do not generally notice. The classification of birds according to certain peculiarities of construction arising from their habits or from the means by which they supply their daily wants in the line of food, gives easy nomenclature to the general divisions of the subject. Their usefulness to man furnishes a line of observation quite distinct from other lines. Have we ever noticed the difference in the form of the claws of the parrot and the wood-pecker from those of the crow and the hawk? Have we ever tried to verify or confute the common belief that the cuckoo lays its eggs and rears its young in the nests of its arch-enemy, the crow? Have we ever noticed the fact that the social weaver-birds always build their nests with certain materials only, and never build at any great distance from where such materials may be found? Have we ever noticed the adaptedness of the dull grey stork to the colour of the mud in the rice fields, where his friends the frogs sit and watch him for their lives? Can we give a reason why parrots should not be generally regarded with favour as

edible, while every one is glad to eat the little cooing doves who live on the same food as the parrots? Do we know why it is that some birds can be taught to intimate human sounds, while others have no such faculty at all? Do we know whether a parrot or a crow or a maina, or any of the common birds, lays three or four or five eggs for a brood? Can we distinguish a crow's egg, or a parrot's egg, at sight, from a maina's egg? These are all little things that we can learn by observation, and no one of them is without its reason. Have we ever watched the first efforts of a little bird to fly? Why should a bird hesitate to throw itself off into the air, any more than a duckling hesitates to float off on to the water for its first swim? Yet the instinct of hesitancy is so marked that some birds take their young out from the nest and drop them into the air where they must either fly or fall. The eagle stirs up its nest and pushes out its birdlings, and withholds their food if they are over long in trying to fly. If we wish to know what results can come from observation of the birds, let us read the writings of Jerdon on Indian birds, or John Burroughs on the common birds of England and New England. I do not think there is anything of its kind to compare for real, simple beauty with some of the passages in Burroughs' magazine articles on bird life. They carry us away from the busy life of the town and the street to the sights and sounds of nature, and there is a calm and restfulness about them that is healing. It is one thing to go into a museum and see rows on rows of birds all stuffed and set up on stiff perches, labeled, with a nest and just the right number and kind of eggs in it set near to the bird; but it is a widely different thing to make the acquaintance of the same birds in the open air, and watch their movements and learn their song-notes, and find the artfully concealed little

nooks in which they have gathered twigs and stray bits of moss and pieces of thread and soft fluffy down, and woven these into a little nest and laid the little speckled eggs in it, and sat brooding warmth and life. The one is a dead language. I do not see how any one with a love of knowledge can be content to pass by all that is offered to him, day by day, in nature.

If we turn to the sphere of Inanimate Nature, there, too, is endless store of knowledge waiting to be made our own. From among the many departments into which our knowledge of the earth and its secrets is divided, Geology, Mineralogy, Metallurgy, Geography, Meteorology, we can only allude to one or two. Here too the materials for study and for observation are within easy reach. This field of study in its full length and breadth covers the history of the earth, just as what we usually call History records the life of man upon the earth. Geology turns the stratified leaves of that record for us till we can read the record of changes and upheavals that took place centuries if not millenniums before man came into being. Here is the record of the awful forces that have spent themselves in making the earth man's habitation, and clothing it in beauty, and storing it with untold wealth of gold and gems, and energy of heat and light. Here are the hiding-places of the great secrets that man trades upon and uses. Here lie treasures inexhaustible, here flow and ebb agencies that we call gravitation and heat and light and here are generated influences that we little understand but see at work in tide and storm. In the dry bottom of almost any tank you can find fresh water sponges that grew in this same region long ago when all was submerged, and the waves of the ocean swept over all. But that is a modern matter compared with the record that is before us in that peculiarly formed rock, called

the Ulakaikutthi Malai, that lies to the north of Madura. That rock and many others in different parts of the district are nature's record of a time when all this part of the earth was still bound in fetters of ice, and great glaciers crunched their slow way and crumbled slowly to pieces in their long passage to the warmer region of the narrow belt of sea that followed the line of the equator. And there are bits of rock lying about here and there that came probably over longer distances than we have any idea of carried by the ice, and dropped here, long before the sponges came, and long before the time of which man has any record save such as the rocks reveal. And in this field of observation and of study come all the minerals and all the working forces that have distributed them and crushed many of them into fine sand, and given us materials for building, and for laying out our roads. All through this region are great reaches of composite rock that was melted in the furnace that roared once on nature's hearth, and cooled later on, mixing shells and garnets and bits of quartz and many other strange components into solid forms. It is no mean knowledge that can be gathered from such materials. And the beauty of the forms that crystallization follows is another attractive part of these and kindred studies. There is wealth of material here.

While we are looking at nature, and thinking how much it offers, let us not forget that nearest of all to our attention is the wide field of Botany, smilingly inviting us to study flower and leaf and tree. Endless variety, marvellous beauty, practical value, all combine to invite our attention. The little Tulsi plant that grows in our court-yard has a history that perhaps we do not know. It has association with religious observances, but have we ever wondered how that association came into being? Do we know that it is the same plant that was for

centuries held in a strange and mystic esteem in Europe, and that it travelled there from the Far East? There are songs and stories of the Tulsi or Basil plant, that are a part of some of the most fascinating periods of European literature. Chivalry and devoted love and swerveless consecration are all in the vocubulary that it speaks, or once spoke. If we could tell why and how it came to have such related associations over such wide areas, we should possess knowledge worth having. Has it ever occurred to us to think of the distribution of the Oleander? How many of the common trees or shrubs can we name; and tell the distinguishing features of? Has it ever occurred to us to follow the life history of a Brinjal, from the seed to the mature product? All round us are illustrations of how near such fields of observation are, or how such by-ways open vistas of knowledge that are well worth while.

In conclusion, let me urge two or three brief considerations of a practical nature which have come to me in the way of experience.

(I) Nothing but a real desire for knowledge will lead us either to observe, or to secure any results worth striving for. If all that knowledge means is what it can make in silver coin, then we have yet to learn the noblest use of knowledge, and have no true conception yet of what is known as culture. If the by-ways of knowledge have no attraction for us save as they may lead to promotion in the office, or to more of the bodily comforts of life or to accumulation of wealth, then they have indeed little to offer. If the mind is not more than the body, then, like the Epicureans of old, let us eat and drink for to-morrow we die. But it *is* more. The faculties of the soul that cry out for beauty and for knowledge are not to be satisfied with mere money-grubbing. Life is, it is true, largely, for many very largely, a struggle for existence, but we are not

speaking of such nor recommending the starving to feed his intellect. If life has its serious problems of ways and means, all the more is there need that we should open our eyes and ears to see and hear. If life is in danger of becoming sordid and mean and narrow with cares that hedge it about, all the more do we need to reach up and look out over and beyond that hedge of care into the sweet fields that lie beyond To him that hath the desire for knowledge shall be given the satisfaction of his desire in just such measure as he strives to gratify that desire. The child is often richer in its treasures of imagination than is its father in his treasures of gold. There is no way to keep one's youth fresh and full like touch with nature, for nature grows not old, and holds in her keeping the secret of perpetual youth. The legend is that Midas was richer than any other of his day and generation, but that he had a deformity in his ears that made him desire to keep them covered from sight. Fear was his constant companion, for he dreaded lest men should mock him, and so intense became that fear that as he walked beside the river the reeds seemed to him to whisper, "Midas hath asses' ears," and as he sat in royal state the very breeze that fanned him seemed to whisper; "Midas hath asses' ears," and as he slept fantastic pigmies danced around his golden couch and mocked him with the old, old song, "Midas hath asses' ears, Midas hath asses' ears," till life became intolerable. With all that wealth could buy Midas was miserable, because his life was like an empty house, haunted for very emptiness by phantom forms that mocked him. And so more or less is every life that has but one desire, and that a sordid one.

(II) But if we really desire to grow in knowledge as we grow in years, ripening in every faculty as we store up wealth of fact and inference, let nothing seem insur-

mountable to us. It is true that the more we learn the more we shall see of knowledge that lies beyond, but the joy of acquisition is like the horizon, it widens as you approach to it. And what we learn, be it more or less, let us make it ours and train our memory to hold what it receives. Notebooks and indexes are good, for as Pope says.

Indexed learning makes no student pale,
And holds the eel of science by the tail.

But a well-trained memory is better than all the notebooks or indexes that ever were made, and a well-filled mind is better than a museum. Let us begin with the things that lie nearest to us and we shall find that one thing leads on to another. Let us train our eye to see, and our ear to hear, by taking note of what we see and hear, and by comparing one object with another, and by comparing one sound with another. Let us study colour and form. Let us read a page of some author, and then shut our eyes and see how much of the thought, we can restate in our own words. Let us guess at heights and spaces and then correct our eye by accurate measurements. I dare say this may seem childish and petty, but if we stop to think of it, this is nature's method, this is the method by which we learned at first before we got in the schools the idea that all one has to do is to learn from books. The key to progressive learning is desire to learn, and the method of successful learning is childlike receptivity. The by-ways of knowledge are open to all. They lead to pure and simple enjoyments that bring no bitterness. They lead to wide and open fields in which the mind may find its largest freedom.

—*Selected.*

THE PATRIOT-PRIEST OF FLORENCE.

I stood one evening on the summit of a lofty hill over looking a picturesque village as the gloom of night was stealing over the land. The sight was beautiful.

And as the darkness deepened, I noticed here and there, a bright cheerful light flash out into the night as the lamplighter went his round.

I began meditating upon God's wonderful dealings with men. Darkness covered the earth, and gross darkness the hearts of the people. Yet, the great Jehovah, ever and anon, sent forth an angel in the likeness of a man to lift poor struggling sinning humanity to a higher and nobler life.

I thought of Arnold of Brescia, the apostle of restoration. Of Thomas a Kempis, and his spritual "Imitation of Christ." Of John Wyclif, and his fight against priestly usurpation in old England, and lastly, Savonarola of Italy—that John the Baptist of a superstitious and corrupt age. Of Italy, I say, though he accomplished his reforms in Florence yet a great man with a message which has burned into his very soul cannot be limited to one age and one place. He partakes of the Divine in this respect that his name is never lost, and his influence shall never end.

Girolamo Savonarola first saw the light of day in Ferrara, September 21st 1452. He was a very clever and precocious boy. His parents chose for him the medical profession. But before he was twenty years of age his sensitive nature was so touched, his religious heart was so shocked at the wickedness and vices which he saw everywhere, that he resolved to leave tending the bodies of men, to consecrate himself to the curing of their souls. He entered the Dominican convent at Bologna, and for seven long weary years, like Luther in Erfurt, Savonarola narrowed his mind, crippled his sympathies, and wore his body almost to a shadow by his religious asceticism Pascal says of ascetic practices: "in trying to make themselves angels, men have made themselves brutes."

The preparation for a great life-work must be long and thorough. It does not take a man long to do his work when he is ready. The Waverley novels were written in twelve years. Alexander the Great practically conquered the world in the same length of time. The greatest Teacher the world has seen took thirty years to prepare for three years of service And the Italian reformer was forty years old before he came into prominence. But what energy, what power, what concentrated manhood were put into those few years! Savonarola has been called a one-sided religious enthusiast. But that is not to be wondered at, seeing that in every age men of intense and lofty purpose, who have had a vision of the future, and have caught sight of some advanced truth, have been accounted simply fanatics. Galileo was compelled by the Inquisition to renounce his opinions. Luther was called a fool, a heretic, and a madman. William Carey's journey to India was criticized as the mission of a fool. Even the Apostle Paul was thought to be mad. O God! for more such madmen as these.

Let us enter yon cathedral in San Marco. Let us gaze upon the pulpit. Let us look into the very Bible used by the great preacher. Standing there, in imagination, we see the huge building fill with an expectant crowd of Florentinians. Lorenzo de Medici is there with his magnificent court. High officials of church and state take their places, as eagerly as the poorest of the city. A hush falls upon the mighty congregation, as, with nervous step, clad in his long monk's robe, a strange fire issuing from his piercing eyes, and lighting up his pale emaciated face, Savonarola mounts the pulpit.

His preaching is characterized by two great principles: First, the Bible is the guide to spiritual things. In an age when the Roman Catholic church was supreme,

when the Pope was absolute, when men's minds were bound by superstition, tradition, and ecclesiasticism to take one's stand by the Word of God, and the Word of God alone was a great advance towards freedom from a tyrannous church. Secondly, a standing protest against corruption in church and state. The dawn of a new era was breaking, but the filth of the dark ages had not yet been removed. The church was in a fearful moral condition. Corruption brought forth infidelity. The monasteries—once the habitations of pure men and women, and the home of virture, and Christian influence—had become cess-pools of ungodliness, drunkenness and lust. And over it all presided the Pope, who from his Vatican throne ruled with a rod of iron the consciences of men, and the destiny of nations.

The state was worse than the church. The court was filled with profligate parasites. The rulers were despots. Liberty was gone The people cried for justice, and they received oppression. And in the midst of such confusion, as one crying in the wilderness, Savonarola poured forth his denunciation of the abuses of the Church, and the corruption of the state, until women wept for mercy, and men quaked with fear.

It needed courage in a man to utter these truths in such an age. Like the prophets of old, with his striking personality, his deep trust in God, his burning eloquence filled with the spirit of the Old Testament Savonarola wrought such a change in the hearts and lives of the people of Florence, as they had never before or since experienced. His sermons on the Apocalypse shook men's souls by the terrible threats of the wrath to come, and drew tears from eyes by the tender pathos of his assurances of divine mercy. Florence was electrified. A social and moral revolution ensued. Lorenzo the magnificent died,

Pope Alexander VI was white with rage, and tried in vain to silence the preacher with a Cardinal's hat. The Medici were expelled, and the citizens established a republic.

Savonarola's programme of the new government is very interesting, and was drawn up in the following formula :—

(1) Fear of God, and purification of manners.

(2) Promotion of the public welfare in preference to private interests.

(3) A general amnesty to political offenders.

(4) A council on the Venetian model.

This constitution was accepted and these reforms put into successful operation.

Ah! my friends, it must be—as I heard General Booth of the Salvation Army say a few years ago—the sweetest joy of a public man to see his own work a great success in his own life-time. And through all his successes and fame the Italian reformer still preached, for his sole aim, and consuming passion was to bring men nearer to God.

Savonarola's last years were spent in the dark shadow of gathering clouds. Wicked men in high places were leagued against him. And yet the mighty courage of the man impelled him onward in his work. Ah yes! it is a grand, but sad sight to see a great and good man, in the high-day of his power and influence, surrounded by bitter and innumerable foes, struck down like a dog for preaching the very truths of life for which the people are dying.

Girolamo Savonarola was condemned to die. The Pope of Rome could not bribe him. The state officials could not shut his mouth. And so they hanged him. Then taking his body down they burned it to ashes. Collecting the ashes they threw them into the River Arno, and, as if prophetic of his doctrines and influence, the Arno bore the ashes in its bosom to the sea. The sea

carried them to the ocean. And the ocean wafted them to the ends of the earth.

The ashes of Savonarola speak to us to-day of courage. The most noted and successful men in the history of the world have been courageous men—men of character, men of principle, men who have dared to do the right

"...because right is right to follow right."

The ashes of Savonarola speak to us of earnestness. How many a good cause is lost through the lack of zeal! And what false movements have succeeded simply through the fanaticism of their advocates. O! if we have a work to do, let us do it with our might. For if we would have that work to succeed we must put our very souls into it.

And the ashes of Savonarola speak to us of a mission in life. That which makes a man great is his vision of the future, and his noble, life-long effort to translate that vision into a grand and glorious reality.

Farewell, Savonarola—thou patriot-priest of Florence. Vicarious sacrifice seems to be an unwritten law of the universe. You read that law in the demands of your age, and hast willingly given your life for purity, for reformation, and for liberty. And wherever the spirit of the Christ has made pure the hearts of men, wherever the flag of liberty waves over a free people, that people will love you, will be inspired by your message, and will rise and honor you as the greatest of Italian reformers.

A. J. Saunders.

THE DIGNITY OF LABOUR.

THERE is dignity in toil—in toil of the hand as well as toil of the head—in toil to provide for the bodily wants of an individual life, as well as in toil to promote some enterprise of world-wide fame. All labour that tends

to supply man's wants, to increase man's happiness, to elevate man's nature— in a word, all labour that is honest is honourable too.

What a concurrent testimony is given by the entire universe to the dignity of toil. Things inanimate and things irrational combine with men and angels to proclaim the law of Him who made them all. The restless atmosphere, the rolling rivers, and the heaving ocean, nature's vast laboratory never at rest; countless agencies in the heavens above and in the earth beneath, and in the waters under the earth; the unwearied sun coming forth from his chamber, and rejoicing as a strong man to run a race: the changeful moon, whose never slumbering influence the never-resting tides obey; the planets never pausing in the mighty sweep of their majestic march: the sparkling stars, never ceasing to show forth the handiwork of Him who bade them shine: the busy swarms of insect life; the ant providing her meat in the summer, and gathering her food in the harvest: the birds exuberant in their flight, pouring forth the melody of their song; the beasts of the forest rejoicing in the gladness of activity; primeval man amid the bowers of Eden: paradise untained by sin, yet honoured by toil; fallen man, with labour still permitted him, an alleviation of his woe, and an earnest of his recovery; redeemed man, divinely instructed, assisted, encouraged, honoared in his toil; the innumerable company of angels, never resting in their service, never wearied in their worship; the glorious Creator of the universe who never slumbereth or sleepeth; all, all, bear testimony to the dignity of labour!

The dignity of labour! Consider its achievements! Dismayed by no difficulty, shrinking from no exertion, exhausted by no struggle, ever eager for renewed efforts, in its persevering promotion of human happiness, "clamo-

rous labour knocks with its hundred hands at the golden gate of the morning," obtaining each day, through succeeding centuries, fresh benefactions for the world! Labour clears the forest, and drains the morass, and makes "the wilderness rejoice and blossom as the rose." Labour drives the plough and scatters the seeds and reaps the harvest, and grinds the corn, and converts it into bread, the staff of life. Labour tending the pastures and sweeping the waters, as well as cultivating the soil, provides with daily sustenance the nine hundred millions of the family of man. Labour, gathers the gossamer web of the caterpillar, the cotton from the field, and the fleece from the flock, and weaves it into raiment soft and warm, and beautiful—the purple robe of the prince, and the grey gown of the peasant, being alike its handiwork. Labour moulds the brick, and splits the slate, and quarries the stone, and shapes the column, and rears not only the humble cottage, but the gorgeous palace, and the tapering spire, and the stately dome. Labour, diving deep into the solid earth, brings up its long-hidden stores of coal to feed ten thousand furnaces, and in millions of habitations to defy the winter's cold. Labour explores the rich veins of deeply buried rocks, extracting the gold and silver, the copper and tin. Labour smelts the iron, and moulds it into a thousand shapes for use and ornament, from the massive pillar to the tiniest needle from the ponderous anchor to the wire gauze, from the mighty fly-wheel of the steam-engine to the polished pursering or the glittering bead. Labour hews down the gnarled oak, and shapes the timber, and builds the ship, and guides it over the deep, plunging through the billows, and wrestling with the tempest, to bear to our shores the produce of every clime. Labour, laughing at difficulties, spans majestic rivers carries viaducts over marshy swamps suspends bridges over deep ravines, pierces the solid moun-

tains, with its dark tunnel, blasting rocks and filling hollows, and while linking together with its iron but loving grasp all nations of the earth verifying, in a literal sense, the ancient prophecy, " Every valley shall be exalted, and every mountain and hill shall be brought low:" labour draws forth its delicate iron thread, and stretching it from city to city from province to province through mountains, and beneath the sea, realizes more than fancy ever fabled, while it constructs a chariot on which speech may outstrip the wind compete with the lightning,—for the Telegraph flies as rapidly as thought itself. Labour, a mighty magician, walks forth into a region uninhabited and waste; he looks earnestly at the scene, so quiet in its desolution; then waving his wonder-working wand, those dreary valleys smile with golden harvests; those barren mountains' slopes are clothed with foliage; the furnace blazes; the anvil rings; the busy wheel whirls round; the town appears; the mart of commerce, the hall of science, the temple of religion, rear high their lofty fronts; a forest of masts gay with varied pennons rises from the harbour; representatives of far-off regions make it their resort; Science enlists the elements of earth and heaven in its service; Art, awaking, clothes its strength with beauty; Civilization smiles; Liberty is glad; Humanity rejoices; Piety exults—for the voice of industry and gladness is heard on every side.

Working men! walk worthy of your vocation! You have a noble escutcheon; disgrace it not! There is nothing really mean and low but sin! Stoop not from your lofty throne to defile yourselves by contamination with intemperance, licentiousness, or any form of evil. Labour allied with virtue, may look up to heaven and not blush, while all worldly dignities, prostituted to vice, will leave their owner without a corner of the universe in which to hide

his shame. You will most successfully prove the honour of toil by illustrating in your own persons its alliance with a sober, righteous, and godly life. Be ye sure of this, that the man of toil who works in a spirit of obedient, loving homage to God, does no less than Cherubim and Seraphim in their loftiest flights and holiest song!

Yes, in the search after true dignity, you may point me to the sceptred prince; ruling over mighty empires; to the lord of broad acres teeming with fertility; or the owner of coffers bursting with gold; you may tell me of them or of learning, of the historian or of the philosopher, the poet or the artist; and while prompt to render such men all the honour which in varying degrees may be their due, I would emphatically declare that neither power or nobility, nor wealth, nor learning, nor genius, nor benevolence, nor all combined, have a monopoly of dignity. I would take you to the dingy office, where day by day the pen plies its weary task, or to the shop, where from early morning till half the world have sunk to sleep, the necessities and luxuries of life are distributed, with scarce an interval for food, and none for thought—I would descend farther—I would take you to the ploughman plodding along his furrows; to the mechanic throwing the swift shuttle, or tending the busy wheels; to the miner groping his darksome way in the deep caverns of earth; to the man of the trowel, the hummer, or the forge; and if while he diligently prosecutes his humble toil, he looks up with a brave heart and loving eye to heaven—if in what he does he recognises his God, and expects his wages from on high—if, while thus labouring on earth, he anticipates the rest of heaven and can say, as did a poor man once, who, when pitied on account of humble lot, said, taking off his hat, "Sir, I am the son of a King, I am a child of God, and when I die, angels will carry me from this Union

Workhouse direct to the Court of Heaven." Oh! when I have shown you such a spectacle, I will ask—"Is there not dignity in labour?"

Work! and pure slumbers shall wait on thy pillow—
Work! thou shalt ride over care's coming billow—
Lie not down wearied, 'neath woe's weeping willow,—
But work with a stout heart and resolute will!
Work for some good, be it ever so slowly—
Work for some hope—be it ever so lowly—
Work! for all labour is noble and holy!

—Rev. Newman Hall.

NOTES AND NEWS OF FORMER STUDENTS.

One of our most important aims in starting The American College Magazine is to form a link between the Old Boys and the new. It has therefore been decided to set apart a page in every issue of the Magazine to news of interest to all Old Boys. An attempt has been made to get at the present address and occupation of them all. But owing to the numerous and constant changes which form such a notable feature of modern life, it is not easy for us to be in possession of their correct address in all cases. An earnest request is therefore made, through the medium of this column, to all our Old Boys that they would be kind enough to write about their present address and occupation to the Editor of this Magazine. We are maintaining a special Register for this purpose and we should like to be as up-to-date as possible.

* * * * *

As it is intended that this Magazine should be specially popular among our Old Boys we wish occasionally to insert articles from them detailing their college experiences and giving the outsider just an idea of what life in the American College is likely to be. Old Boys then are

requested to send the Editor short articles containing matters of interest in this respect.

* * * * *

The batch of students who passed out of the Senior B.A. Class in this College in April 1918 has on the whole acquitted itself creditably. Mr. V. Subramanyan (who got a First Class in English) is now employed in the High School Department of the Madura College. Mr. V. Vedanayagam and Mr. A. Eddy have got work in the American Mission High Schools at Pasumalai and Madura respectively. Mr. M. G. Guruswamy is a teacher in the St. Mary's High School, Madura. Mr. M. Kalyanasundaram and Mr. S. K. Sankaran have joined the Law College, Madras for their legal studies. The rest are still trying to secure suitable appointments and we wish them all success in their endeavours to do so.

* * * * *

Turning our attention to boys of an earlier date, we are glad to record the success in the recent B.A. (Hons.) Degree Examination of Mr. K. Kameswaran who was in the Inter-Classes here during the years 1912—13 and 1913—14. After a successful period of stay in the St. Joseph's College, Trichinopoly for his Honours' Course he has now returned to Madura and has taken up work in the Setupathi High School.

* * * * *

Just one year senior to Mr. Kameswaran is Mr. P. Ramadoss who after staying here during the years 1911—12 and 1912—13 passed on to the St. Joseph's College, Trichinopoly and after graduating entered the Madras Secretariat. It gives us great pleasure to note that in the recent selection of candidates for Probationary Deputy Tahsildars he has obtained a place and has been posted to Cuddalore.

* * * * *

Belonging to the same batch as Mr. Ramadoss is Mr. S. J. Theodore who after completing his Intermediate Course here has gone over to America for the prosecution of his further studies.

* * * * *

Casting our eyes still further back in the past, details begin to fade and only a few figures stand forth prominently in our memory of such are Mr. A. Arulanandam, B.A., (Oxon) now Lecturer in English in the Kumbhakonam College, Mr. S. Krishnaswami Iyer, B.A., L.T., now Principal of the Mrs. A. V. N. College, Vizagapatam and Mr. N. David Nadar, now Deputy Collector at Trichinopoly.

* * * * *

It will thus be seen that most of our Old Boys have taken to the noble calling of the Teacher in preference to the others. And this is rightly so; for is it not a motto of our college that the Light of knowledge should be spread as widely and as broadly as possible?

N. R. Kedari Rao.

REMINISCENCES.

It is with feelings and great pleasure of deep gratitude that I recall to my mind the precious years that I spent as a student in the American College. When I think of these years and of my life in the College I imagine the large campus, the magnificent halls, the splendid hostel, the spacious and well-ventilated rooms, the enviable furniture and the attractive garden all standing before my mind's eye. I think also of the happy social hours that we used to have, the manly games that we used to play, the pleasant chit-chats that we used to engage in and the occasional fatherly scoldings that we used to get.

In addition to these, I think also of the independence that we used to enjoy. There was none to follow us in all our actions with a ferule and a fescue and in most things we were left to our own honour. There were occasions when independence took the form of indifference, license and chaos. Yet on the whole it was sound, healthy and wholesome. With independence there came responsibility.

Side by side with this air of independence, which at least to my mind forms the keynote of the institution, I should not forget to make some mention of the happy relation existing between the teachers and the taught. The invaluable lesson of equality was driven home to the minds of each and every one of the students both in theory and practice so much so that it is almost impossible for any one who has really caught the spirit of the institution to go out into life and be an autocrat himself.

More than all these I think of some of the personalities, who have in a great measure helped in moulding the character of many of the students. In this connection, I specially think of one, who in spite of a rough exterior really possesses the kind heart of a father within and who has clearly demonstrated to us that there is no royal road to success and that plain living very often goes with high thinking.

When I think of all these things and long for the time when I shall be a student again, it suddenly occurs to me that one cannot always expect to be on the heights of *Elysium* but should one day or other enter life and face its hard realities.

A. Eddy. (Class 1918).

COLLEGE NEWS AND NOTES

AFTER the long vacation the College re-opened on June 18th and as usual regular class work began

from the very next day, though students continued coming in for more than a week afterwards. We have a number of new members on the staff; it is pleasant to note that all of them have taken very keenly to their work and are trying to be of the best use to the student.

* * * *

An improvement has been effected this year which is of more importance than at first sight it seems to be. This is the complete re-organisation of the library. The effect of this has been facility of reference and easy access to the books. All the classes have library periods especially for English under the individual guidance of the professor in charge. The library has been added to considerably each year but there seems to be a call for more attention in this respect.

* * * *

A new feature of this year's work is the morning prayer at 10.15 though town students as a rule are not able to come early enough for it. Attendance is optional.

* * * *

The Lyceums within class hours yet owing their success mainly to the voluntary enthusiasm and co-operation of the students are being carried on with great vigour. Some of the subjects discussed are of academical interest, such as "University Life" or "The Execution of Charles I" while others deal with such burning questions of the day as "The education of women in India."

* * * *

It is an encouraging sign that the number of students especially in the B.A. Classes is larger than last year. We hope our success in the examinations will also show the same improvement.

* * * * * * *

* * * * * * *

General Student Life.—The large share of liberty that the students enjoy in the college is the predominent feature of American College student life and calls for warm congratulation. Consistent with the high traditions of the greatest democracy of the world, there is the largest amount of individual liberty conceded to the student. This sense of equality and liberty begets a high sense of responsibility as well, which combined with the warm friendly relationship between student and teacher is the best guarantee and basis for the discipline of the college. We may say we are trying to approach a stage where liberty and order will be combined with the most ideal harmony.

* * * *

We find a strong manifestation of this in the spontaneous free and enthusiastic response of the students for carrying on the American College free night school. Our members are familiar with its work last year under the able guidance of Mr. K. E. Nainan, M.A. This year more than 40 students have offered themselves for actual teaching work. It is under the charge of Mr. Ebenezer Kesari, B.A. (Hons.), one of the new men.

* * * *

Born of this atmosphere of liberty again is the air of cheerfulness characterising an American College student. This finds an outlet in his vigorous and health games. There are Football, Hockey, Cricket, Tennis and Badminton Clubs so as to suit the varying taste of the college members—the staff as well as the students.

* * * * * * *

* * * * * * *

Hostel Life.—The number of students in the hostel is about 200 out of a total of 317. In spite of the newly-built wing equal in extent to the old, the accommodation in

the main Hostel has been insufficient and recourse had to be had to "Colonial Hostels." A large share of the management of the hostel has been given to the students' committees. It is under the wardenship of Mr. E. L. Nolting, B.A., who takes a deep personal interest in the students. Mr. Nolting has quarters conveniently near to the hostel and every facility is given for easy access to him.

* * * *

The Malayalees form about 50 per cent of the hostel students. It is a gratifying fact that they have found a home here and have taken so kindly to it.

* * * *

In caring for the health of the college, Mr. Nolting has had the valuable help of Mrs. Nolting and Mrs. Zumbro. Their matronly care proved invaluable especially when influenza was rife in the town. The students are extremely grateful to the above-mentioned ladies for their kindness.

* * * * * * *

* * * * * * *

Fun and Frolic.—When Mr. Lloyd George was talking on Home Rule and saying that he wanted it not only for Ireland, but for Scotland and for Wales—"And for hell, too!" exclaimed a would-be humorist. "Certainly, my friend" came the unexpected report, "I always like to see a man stand up for his own country."

* * * *

We have the authority of William Hepworth Thompson, Master of Trinity College, Cambridge (1866—86) when we say that "Examinations are impious attempts to fathom the depths of human ignorance."

* * *

"It has been said that heaven lies about us in our infancy—but that is no reason why we should lie about heaven in our old age."

* *

K. RAJAH RAM RAO.

ATHLETICS.

THE question of physical fitness is being brought to the attention of the world to-day as never before. During the last four years millions of men have been called into military service. The first thing to be determined was—"Is this man physically fit?" Many hundreds have been found unfit. Why should this be? There may be many causes such as carelessness in the care of the body, or indifference as to the health of the body.

Those who were fit were accepted and put into intensive training for the hard life of the battle field. Many who were unfit, after going through special training, were later accepted. This training has brought many to take into careful consideration the condition of their own physical life and training.

The colleges of India are not training young men to fight with guns. But they are fitting them to fight the battles of life. And their first duty is to provide for the training of the mind. But more and more physical training is finding a prominent place in college life. Athletics are becoming a recognized part of college activities. And the American College realizes that it would not be doing its full duty were it to neglect this important part of life training.

Though this is an Educational Institution, the College does not believe that all the time of the student should be spent in study. There must be some time of recreation, for physical exercise. The college believes that the "function which education has to discharge" is to prepare the students for "*complete living.*" And living is not complete unless the physical body receives its share of attention and is given good wholesome exercise. The College desires its students to have strong bodies and enjoy good health.

The aim of the College is to send forth men who are fit for their life work. Therefore it believes in the development of the physical body. It believes that physical vigour helps to make the intellect more keen. It believes that students who daily take some form of healthy exercise will more fully enjoy life; will do more acceptable work in their studies; and will later be better able to serve their fellowmen and add to the intellectual richness of their country. Therefore it strongly emphasizes athletics and offers to the students opportunity to develop their bodies through various games.

Playing side by side with others is most wholesome. It develops sportsmanship and co-operation. Sportsmanship, in that it creates an interest in wholesome physical activity. It develops principles of fair play. It helps students to treat an opposing team in a gentle manly way under all circumstances. Co-operation, in that each player will strive to help his fellow-players, working in harmony with them and avoiding individual spectacular play, for the welfare of the whole team.

The students are taking a keen interest in athletics this year. It shows that they realize the value of exercise. It is hoped that all of the students will take part in some one or the other of the various games that are open to them.

The following games are open to all :—

1. **Badminton and Tennis.**—These may be classed as the more mild games yet they are full of action and give good all round exercise. The students who take part in these games derive wholesome recreation therefrom.

2. **Hockey**.—A more strenuous game but at which many students like to play. Enough students to make up two full teams appear on the field on the evenings that hockey is played. Match games will be played at times and this will add interest to the game.

3. **Football**.—Nearly forty students come out for football, and a second field for practise is needed. That is indeed encouraging. Last year the College football team won the Madura Athletic Association tournament and got the cup. The players are determined to win the cup again this year and we believe they will.

4. **Cricket**.—This is a new game, but a goodly number of students come out for practise. Later match games with other Colleges will be arranged.

5. **Boy Scouts**.—Some of the students have had training in Boy Scout work. They are anxious to advance in the work and are forming scout patrols. Students interested in this work are invited to join in on this activity.

The College hopes that through all these activities a strong College Spirit will be developed; clean sportsmanship will result; and that the physical life of the students will be improved; and that all will be full of manly physical vigour.

EDWARD L. NOLTING.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

THE Young Men's Christian Association of the American College was organised in 1910. It is a student movement re-organised at the beginning of each year, with a board of officers chosen by and from the Christian student body. The Faculty however appoints one of its members to direct the religious work of the College. Mr. A. J. Saunders has attended to that work this past year.

It is not the purpose of the Y.M.C.A. simply to combat the forces that tend to tear down character, but to aid in the building and maintaining of constructive elements. It is positive and directive in its purpose, striving to serve the College and the student body in every possible way and helping to train men to be leaders of men in all that is highest and best in life. Believing that to attain the fullest development of character, the social, physical, and highest and the spiritual must be developed along with the intellectual, the Association strives to cultivate these and to bring the ideals of Christian living and unselfish service into the lives of the students.

Each student and Faculty member is invited to join in the endeavour to lead each man in the College to realise his responsibility as a man among men, and to strive to do his whole duty in advancing the great principle of the brotherhood of men. The active work is carried on by means of the following Committees:—

Membership:—Whose duty is to see that every student is given cordial invitation to join the Association.

Social:—This Committee strives in every possible way to improve the social life of the College; and to see that no one suffers from lack of friendship or from loneliness. Some delightful social evenings have been spent together.

Financial :—Regular dues are collected from the members, and the whole of the finances are managed by a Finance Committee.

Visiting Committee :—When any student is ill at home or in the Hospital this Committee visits him, and thus cheers and helps a brother in the hour of need.

Bible Study:—This has been an important feature of the work. Five Bible classes, or groups led by students have been maintained throughout the year.

Devotional :—Every two weeks on Wednesday evenings the Association has met for worship. The students have conducted this meeting themselves, and the addresses, papers and talks, have been very helpful.

College Service :—Every other Sunday morning a College service of the whole Y.M.C.A. has been held in the College Hall. This is a regular Church service for public worship. Members of the Faculty, and visitors have preached from time to time. These meetings have been much appreciated, and have proved inspiring and helpful.

Music :—The Music Committee has been active, and on several occasions at the College and at the West Gate Church choruses by College men have been rendered and were much enjoyed.

A number of members of the Association attended the Student Camp at Tranquebar last year and returned full of zeal for Christian work in the College. The Universal Day of Prayer is observed each year by the Y.M.C.A. The last year has been a very full and encouraging one.

The Y.M.C.A. welcome social to the whole College early in July was quite a success. About 175 students sat down to light refreshments at 6 P.M. in the College Hall; we were pleased to see a number of the ladies of the College present as well as city visitors. Mr. G. P. William,

President of the Y.M.C.A., had charge of the programme. Sanskrit, Tamil and English songs were sung. There were three addresses delivered: The Y.M.C.A. and athletics by Mr. E. L. Nolting, the Y.M.C.A. and character by Mr. Harold Cooper, and the Y.M.C.A. and the Religious Life of the College by Principal W. M. Zumbro. Many pronounced the social a great success and a happy gathering was brought to a close by singing God save the King.

UNIVERSITY EXAMINATION RESULTS, 1918.

WE are very pleased to record the results of the American College in the last University Examination. On the whole our students did very well, and the Magazine extends its congratulations to all those who passed. Our average for the Intermediate Examination was over 25 per cent, which was well above the Presidency average. The B.A. men have set a very high standard, for out of ten men sent up seven passed, and one took a first class.

We take pleasure in giving our readers a full list of the names of those who passed last year.

Intermediate Examination.

1. Names of those who passed completely:—

   1. S. Narayanaswami } These three passed in First Class.
   2. T. G. John }
   3. G. Sundaram }
   4. J. David Chelliah
   5. N. K. Krishnaswami
   6. S. Krishnaswami Iyengar
   7. R. Narasimhan
   8. V. Balasubramanian
   9. R. Govinda Rao
   10. K. A. Gangadhara Menon
   11. D. B. Daniells
   12. V. Jaganathan

13. J. T. James
14. A. S. Sundararajan
15. S. H. Sayed Abdul Subbahn
16. P. John Thomas
17. M. Athisayam
18. R. Gopalan
19. M. Raghavan Pillai
20. S. Ramaswami

2. Names of those who passed in Part I only :—

1. P. S. Doraiswami
2. K. Padmanabha Pillai
3. K. N. Raghava Panikkar
4. R. Venkata Rao

From those sent up only for Part I

5. A. Dorairaj
6. Navamoni Jacob
7. R. Venkataswami
8. N. C. Thomas

3. Names of those who passed in Part II only.

1. M. H. Halasyam
2. K. V. Alwar
3. V. Nambi
4. S. Karunagara Menon
5. N. Balasubramanian
6. J. Sargunam
7. A. Sankaralingam
8. G. Sundararajan
9. V. Devanayagam
10. P. T. Alexander
11. K. P. George
12. N. Krishnan Poti
13. S. D. Venkatadri
14. T. Albert
15. R. Jaganatha Raghavan

16. P. V. Meenakshisundaram
17. R. Ponniah
18. T. C. Eapen
19. S. Narayana Pillai
20. M. V. Subramanian
21. T. V. Appaswami } (known through the
22. T. S. Rajagopalan } students)

4. Total number sent up from the College :—
   a. For both Parties 79
   b. For Part I only 5
   c. For Part II only Nil (Appeared Privately.)

B. A. Examination.

5. Names of those who passed completely :—
   1. A. Eddy
   2. V. Vethanayagam
   3. V. Subramanian (English I Class)
   4. P. K. Gnanasundaram
   5. R. Subbarayan
   6. M. G. Guruswami
   7. M. Kalianasundaram
6. Names of those who passed Part I only :—
   1. P. K. Shanmuganathan
7. Names of those who passed Part II only :—
   1. M. D. Pandurangam
8. Total number sent up from the College :—
   a. For Both Parts—10
   b. For Part I only—Nil.
   c. For Part II only—Nil.

ENROLMENT AND CLASSIFICATION OF STUDENTS, 1918.

WE are pleased to report the largest enrolment of students this year in the History of the American College. The total up to date reaches the number of 317,

which is quite an encouraging increase over last year. We hope that this increase may continue steadily for several years. The College is well situated in the ancient and sacred city of Madura, which has also been known for many centuries as a centre of learning. We have a very good working plant now, a large new Science Hall, a commodious hostel, a good staff of teachers and well-stocked library. We have plans now maturing looking towards additional needed buildings, the B.Sc. course, Honours in History and Literature. So that we hope our friends will rally round us, and by an ever increasing student body not only make possible these plans, but show also that there is a real demand for them.

We are pleased to insert here a table showing the personnel of our students for this year.

Classification of Students according to Caste and Religion for 1918—19.

Class	Brahmins	Non-Brahmins	Mahommedans	Christians: Roman Catholics	Christians: Protestants: American Mission	Christians: Protestants: Other Mission	Christians: Syrian Xtians	Total
iv	20	4	...	...	6	...	...	30
iii	19	11	2	...	2	3	...	37
ii	53	52	8	2	9	9	5	137
i	37	42	2	...	4	4	11	113
Total of 4 classes	129	109	12	2	21	22	22	317

STUDENT SOCIETIES.

The College societies have all been organised for the year, and are now at work, a mere mention of some of them will suffice at this time. The Students' Lyceum is under the direction of the English Department, and furnishes valuable training in debate; the Junior Historical Lyceum, as its name suggests, is devoted to historical study, the reading of specially prepared papers, and debates. The Gokhale society aims at advanced Lyceum work for B.A. students in History, Political Science, and Political Economy. The Natural Society seeks so popularise the study of natural science among students of the College. While the Girvana Vani Sabha workers with a view to encourage the study of Sanskrit Literature.

All these societies are hard at work, and good work is being done.

GENERAL ASSEMBLY.

This is a meeting of the whole College once a week at 2.15 P.M., on Wednesday. There is a short scripture reading and prayer, after which an address is delivered. Each member of the Faculty takes his turn to speak at these Wednesday general assemblies, and some very interesting talks have been delivered on Science, History and Literature. Occasionally we have the pleasure of a visit from a friend of the College, so for this year we have had two special addresses—the Rev. B. V. Mathews of Batlagundu spoke one day on the Study of Law, and the Rev. Harold Cooper of Madura spoke another day on Tennyson.

WAR ANNIVERSARY DAY.

We have a great many special meetings and lectures in the College during the year. But by far the most important one for this year up to the present was the War Anniversary Day on Monday, August 5th at 4.30 P.M. The Principal presided. There was a large gathering of students present. Mr. D. M. Dorai Rajah was the speaker of the afternoon, and delivered an eloquent and much appreciated war oration. One strong point was made in contrasting the treatment of conquered cities and peoples on the part of Germany and on the part of the Allies. We were told that the Allies who stand for righteousness must and are going to win, but, God only helps those who first help themselves, we must put into the fight more and still more men and money. The Dorai Rajah predicted a monster meeting in Madura before long to celebrate a great victory and lasting peace won by the noble Allies. An enthusiastic meeting was closed by the singing of the National Anthem.

THE EDITOR.

OBITUARY.

P. C. Chacko, Class II, who had joined the College four years ago, and was all through living in our Hostel, and keenly interested in all things connected with the College passed away on the 29th of July. He was suffering from fever only for three weeks and had just rejoined the College this year the day before he got sick.

Chacko belonged to a high and respectable Syrian Christian family in Puthencavoo, one of the oldest and most important Syrian Christian centres in Travancore. His father, like most Syrian Christian, is a landlord and agriculturist, and with a good amount of culture and education, though without the knowledge of English, used to take a prominent part in the matters of the parish. Chacko had his early education at Puthencavoo and Tiruvella and came and joined the College in 1914.

Chacko was the type of young men who are firm and steady without bring obtrusive. He was keenly interested in athletics and had many of the qualities which we associate with sportsmen. Through his athletic achievements and his general quiet unobtrusive frank manners he was very popular among his collegemates and liked by all who knew him. The year before the last he was Captain of the College Foot-Ball Club, and last year he played as the central forward of the College team which won the Town Athletic Foot-Ball Tournament Club. Last year he also helped the Local Y.M.C.A. by acting as their Physical Director for a time.

We tender our heartfelt sympathies and condoleness to the members of the bereaved family, and all other young friends of this young man of twenty-two, whom the All-Wise and All-Loving has found best to call away from us so early.

K. E. Nainan.

OUR EXCHANGES.

We take pleasure in sending a copy of this Magazine to a number of Colleges. We would like a copy of your Magazine in return, and we trust that in this way we may be drawn closer together for our mutual benefit.

SUBSCRIPTION.

The annual subscription to this Magazine is annas eight, or annas four per copy. We trust that a large number of our past and present students, and also of our friends both in this country and in America will become regular subscribers to the College Magazine.

Please send me........copies of the American College Magazine for this year, for which I send you................

Name...

Address...

Date.................................

Address :—

The Business Manager,

The American College Magazine,

American College, Madura, South India.